

THEOSOPHICAL MANUALS

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VII

TEACHERS AND THEIR DISCIPLES

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VII

TEACHERS AND THEIR DISCIPLES

BY

A STUDENT

SECOND AND REVISED EDITION

THE ARYAN THEOSOPHICAL PRESS
POINT LOMA, CALIFORNIA
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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the

early days of the Theosophical Society, the value of Theosophy; for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety

by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification, and the elevation of the human race, these teachings too often pander to ambition, vanity, and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity and started little societies of their own — with themselves at the head.

The writers of these Manuals have no per-

sonal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it their life-work to bring within the reach of as many people as possible the benefits which they have thereby received. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, when there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them to-day, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap

and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accommodate itself to the rules laid down by various schools of modern thought as to what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say

the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism, our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term 'God,' and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflexion, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The

result of this has been that neither in religions nor the sciences, have we any definite teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely unexplored, or is at best the subject of tentative and unguided conjectures.

Therefore until religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or actual denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of the questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from good will than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to sur-

pass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of 'objections' raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, students are required and are content, to accept provisionally many of the teachers' statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not

willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Manuals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their de-

sire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings, and to those works listed in the Book-List of Standard Theosophical Literature for sale by The Theosophical Publishing Co., Point Loma, California.

CONTENTS

| | PAGE |
|--|------|
| Teachers and Their Disciples | 1 |
| Education — one of the World's greatest Problems | |
| Every Race and People has had its Savior | |
| One vast Brotherhood and one Primeval Teaching | |
| An Age of Transition | |
| The Source of Human Knowledge | |
| The Earliest Teachers of Humanity | |
| The Testimony of the Ancients | |
| The Life of Man and the Life of the Race Analogous | |
| Disciples and Discipleship | 33 |
| Responsibilities of Discipleship | |
| The Disciple's first Duties | |
| Where are the Disciples of Today? | |
| False Teachers | |
| H. P. Blavatsky's Warning | |
| Each One is Responsible | |
| A Great Teacher | |
| A True Disciple | |
| "Many are Called, but Few are Chosen" | |
| What does it mean to be a Disciple? | |
| The Relation between Teacher and Disciple | |
| Great Seats of Learning | |
| The School of Antiquity at Point Loma | |

TEACHERS AND THEIR DISCIPLES

EDUCATION — ONE OF THE WORLD'S GREATEST PROBLEMS

ONE of the greatest questions, if not the greatest, that the world is facing today is that of education; for upon education depend all the other problems that confront us, social, political, and religious. Not that politics or sectarian religion should be taught in school, but that in a true education such principles will be inculcated and such a basis of right living, right thought, and right action be given to the pupils that when the time comes to face those problems they will have the power to discern the right and act accordingly. But the education that is referred to is not narrowed down to the education of the young, though it cannot be disputed that as the twig is bent so will grow the tree; but the term is given its wider

TEACHERS AND

signification as including that process of educating, or drawing out, all the inner powers and faculties which belong to the highest human nature. As Katherine Tingley has said in regard to the Râja-Yoga system:

The truest and fairest thing of all as regards education is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring OUT rather than to bring TO the faculties of the child. The grander part is from within.

This is said with special reference to the children, but this same process of education continues in more or less intensity throughout life, though it must be more and more by our own unaided efforts as we assume the responsibility of added years. And did we always live up to our highest possibilities it would continue in ever-increasing ratio even up to the hour of death. As it is now, with the great mass of the people the tendency very early in life is towards a stereotyped set of opinions which, as old age creeps on, re-

THEIR DISCIPLES

sults in more or less complete stagnation of ideas. The whole trend of modern school education and the education that is later received in contact with our modern civilization is towards the establishment of fixed opinions, thus endowing man with a goodly supply of preconceived ideas, warping his judgment and making it almost inevitable that he will view new questions with bias and prejudice. Because of this the average modern mind demands that facts shall fit in with its theories and preconceptions, instead of remaining fluid and plastic and so being able to flow around and take hold of new facts understandingly and thus give them their right place and value. Basic principles capable of universal application are almost wholly lacking from the world of modern thought save such as we find partially stated in science; but even here as elsewhere with but few exceptions we have only theory and conjecture. But as regards the problems of life and human conduct and man's place in the universe, and especially with reference

TEACHERS AND

to that highest expression of man's thought — the religious — we do not find them, but instead dogma or vague belief; and were it not for the presence of what we may call the religious instinct in the heart of man and an undefined sense of absolute justice and universal law, long ago he would have sunk hopelessly into the pit of despair.

What is the cause of this? In seeking an answer we look around to see if there be any who have the light, who can point the way, who are in fact Teachers and Guides. The first answer that will be given by many in so-called Christian countries will be that such a Teacher and Guide was Jesus the Christ; but if confronted with the facts of modern civilization in so-called Christian countries and under Christian influence and asked to show evidence of the efficacy of the teachings of this Helper of Humanity, it is common knowledge that such could be pointed to only in isolated instances and that the nations as such could not claim to be governed by the principles of Christ's teaching.

THEIR DISCIPLES

There has yet to arise a people that can be pointed to as "fulfilling the law of Christ," for judgment must be given in this as in all other questions with reference to the facts of life and not from the standpoint of mere professions.

Not only lip service shall ye render, but service of hand and of heart.

And it is indisputable that many of the highest examples of nobility of character, purity and high purpose, in fact of all that goes to make up a true life — judged even by the standard given by Jesus himself — are to be found among those who never heard his name and whom so-called Christians in their blindness have designated as heathen and pagan. Nevertheless the answer to the question above asked, that Jesus the Christ was such a great Teacher and Helper of Humanity, is one that cannot be gainsaid and one in which Theosophists are only too ready to acquiesce. The criticism is not made against the Teacher but

TEACHERS AND

against those of whom Christ himself said:

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven,

and of whom, *i. e.*, those who say but do not, the modern world is so largely composed.

EVERY RACE AND PEOPLE HAS HAD ITS SAVIOR

Further, a little study into the history of other peoples, and especially of their sacred literature, will reveal the fact that all the essential teachings — which have been supposed by the great majority of Christians to have been revealed only through Jesus — were taught ages before his time. In fact we find that none of the great races or peoples has been without its teachers and divine Saviors; and that, so far as we know from a study of the world's scriptures, the teachings that were given out by Jesus were but a fragment of those which had been proclaimed ages before by other great Teachers.

THEIR DISCIPLES

It may be thought by some that such a statement as the one just made is derogatory to Jesus the Christ, whom they have regarded as the Savior of the world through whom alone men should be saved. But on the contrary it is in complete accord with his own teachings, which all led up to this — that men should become as he was:

Be ye therefore perfect even as your Father which is in heaven is perfect.

And furthermore:

My doctrine is not mine but his that sent me, which, whatever interpretation we may put upon it, shows at least that the doctrine is anterior to the coming of Jesus. This position has been held even by many Christians themselves, and one of the old Church Fathers, St. Augustine, has said on this point:

The thing which is now called the CHRISTIAN RELIGION really was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh,

TEACHERS AND

from whence the true religion, which had previously existed, began to be called *Christian*; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name.— *Opera Augustini*, tom. I; *Retractionum*, lib. I. cap. xiii: Basel, 1529

One further point tending to strengthen still more this teaching of Theosophy that humanity has never been without its Teachers and Guides, is the fact that the statements which are made in regard to Jesus' "virgin" birth, his childhood, the slaughter of the innocents, his miracles and crucifixion — not to mention doctrines which as said above have been held to be peculiar to him—are told also of many other Savors and Teachers of humanity.

ONE VAST BROTHERHOOD AND ONE PRIMEVAL TEACHING

What is the conclusion to be drawn from this last statement? Or let us ask: What is the teaching of Theosophy in regard to it? For this latter will be found to be the only

THEIR DISCIPLES

explanation that harmonizes and is in accord with all the facts. It is not denied that some of the statements, made regarding the life of Jesus, may be actual records of fact, but it is asserted that they are symbolical and have a deep meaning as such, and further that all the Saviors and Helpers of the world are members of one vast brotherhood which has existed throughout the ages and which works ever for the regeneration of the human race. This is the only conclusion consistent with the facts. These statements are symbolical of the life and work of all those whose high mission it is to teach and save humanity.

We have not space here to enter into the meaning of these symbols. For that the student is referred to the writings of H. P. Blavatsky, especially her two great works, *The Secret Doctrine*, and *Isis Unveiled*.

A closer tie that exists between the Teachers of humanity, and one still more conclusively showing that they are all linked together down the ages, lies in the fact of the essential identity of doctrine, the same mes-

TEACHERS AND

sage that they have brought to the world — only the presentation, the garb, varying according to the age and people among whom they came. And it is claimed and proved in Theosophy that there is a great body of doctrine anterior to all the great religions of the world, which was their source of inspiration, and of which in fact these Teachers themselves were the disciples. So stupendously great is this body of doctrine referred to, which in Theosophical literature is known as the Wisdom-Religion, Theosophy, that H. P. Blavatsky says of it:

It is the last word of possible human knowledge.

All men are disciples and all men are also in degree teachers, consciously or unconsciously. We are all constantly learning, adding to our store of knowledge and experience for good or ill from all with whom we come into contact, being influenced by the very thought-atmosphere of whatever place we may be in and adding to it the influence of our own lives. Much of this learning goes

THEIR DISCIPLES

on unconsciously with the great mass of the people, and the example they set is given unheeding of the results that may accrue.

But the world has never been without its real Teachers and its real disciples — true Teachers, Masters of Wisdom, ever ready to impart their knowledge to those who were worthy, and to benefit mankind; and disciples who have sought the real knowledge and come to them to learn. Often, alas, have the Teachers had to remain unknown and obscure save to a few faithful followers, while false teachers, self-proclaimed, have deluded the people, seeking for themselves fame and emolument where their aim has not been positively to teach false doctrine and so keep the people in bondage.

AN AGE OF TRANSITION

This subject of Teachers and their disciples has ever been of vital interest to humanity, and dark indeed the age when real Teachers have had to hide themselves and teach only

TEACHERS AND

in secret. The present time is one of transition. Never in recorded history have age-old teachings been so widely called in question as during the last three decades, counting the last quarter of the 19th century and the beginning of the 20th. Men are confronted with old teachings and new; religious dogmas and creeds, scientific theories, philosophical speculations, all shades of opinion and belief, as well as time-honored convictions, hang trembling in the balance. The unanswered question which Pilate asked of Jesus: "What is truth?" is voicing itself as a universal cry and demanding an answer.

Solomon is said to have declared: "There is nothing new under the sun," and it is not the first time that old faiths have been called into question and the Teachers of humanity persecuted and their disciples scorned. The questionings of the human mind today and the turmoil of warring sects and philosophies had their forerunners in the unrest which centered in Alexandria in the time of Hypatia, and still earlier in Greece and ancient

THEIR DISCIPLES

Egypt. Human progress is cyclic and truly the times repeat themselves, the new is but the old in another dress. But today the stress is greater than at any previous transition period which history records.

Heretofore one nation or people has had its periods of mental upheaval almost without affecting any other nation or people, and its field of influence has been limited. In the time of Hypatia it hardly extended beyond the Graeco-Judaic civilization on the southeastern coast of the Mediterranean and centering at Alexandria. But today the whole earth is in touch; what takes place in one country is known the same day all over the world, and the mental unrest is not confined to one people or to one country, nor to the followers of any one system or religion, but affects all. It cannot be said that the center of the unrest is in Chicago, New York, London, or Paris. It is felt even to India, China, and Japan.

This fact all will easily recognise, but outside of Theosophy what reason is there

TEACHERS AND

offered as an explanation? The explanation is to be found in the Theosophical teaching of Cycles that mark the turning-points in the history of nations, races, and of mankind as a whole. It marks the time too when again the old teaching must be brought forth out of the treasure-house of the Past, when again the keynote of truth must be sounded. For just as the general unrest affecting the whole of humanity points to the fact of the greatness of humanity's need, so also the answer which is never lacking to the heart-cry of the world is commensurate. Those who are universally recognised as the great Teachers of humanity, after whom the greatest of the world's religions have been named, Krishna, Buddha, Christ, Mohammed, Confucius — to name but a few of these — came each to one people or one race only, though their followers in later years have sought to make their teachings world-wide. But the world-wide call and the world-wide unrest demand a teaching that shall not be confined to one people or one race alone but shall speak to all.

THEIR DISCIPLES

THE SOURCE OF HUMAN KNOWLEDGE

How is it that humanity has arrived at its present state of knowledge and civilization? Whence has been derived the wonderful knowledge of the arts and crafts, mechanical skill, the fine arts, science, philosophy — the knowledge we possess of astronomy and chemistry for instance? The usual answer would be, "By natural human evolution." But whence came man's earliest knowledge? and the same answer is given, "By evolution." We are told for instance that primitive man amid the virgin grandeur of nature beheld the lightning strike some old dry tree, igniting it and teaching him the use of fire; or seeking to fashion some rude stone implement and breaking stone against stone a spark was kindled lighting some dry leaves and so revealing the mystery of combustion. In support of this theory we are referred to archaeological discoveries revealing the existence of the Stone Age when man had nothing but rude stone implements, etc., etc.

TEACHERS AND

Some few years ago this theory as to man's development was very widely held, but many discoveries of late years have made a wonderful change, causing in general much less readiness to dogmatize upon the knowledge of early humanity.

Researches into the histories of ancient Egypt, India, Babylonia, reveal the fact of a very high state of civilization and a wonderful knowledge of science and mechanical and applied arts; and referring to Egypt in particular it has been said that the farther we go back in the history of that wonderful country the more glorious does her civilization become. It is being also recognised by many that while these great civilizations existed there were in other parts of the earth other peoples in a primitive state of civilization, perhaps in the Stone Age, just as today alongside of our own civilization we find such degenerate types as the native Australian.

Can it have been chance that a little over a hundred years ago the Rosetta Stone was discovered that gave the key to the decipher-

THEIR DISCIPLES

ing of the Egyptian hieroglyphs, or that a few years earlier still, in 1794, Anquetil-Duperron, through the first translation of the Upanishads into Latin opened the door to the mystical knowledge of India? For these two events will stand out as guide-posts in the history of all time as pointing the way to the recovery of humanity's real history, and as the first indications of the answer that humanity is now demanding to its eternal questionings as to what is truth. In the light of the knowledge which by their means has been opened to mankind, it is no longer possible to hold to the theory that the knowledge and civilization possessed by mankind today has been the result of 'natural human evolution'; and we are forced to the conclusion that instead of rising from a primitive state of savagery and ignorance, humanity has been descending for long ages from a height of glorious civilization and knowledge that is not ours even in this age which we are pleased to call so enlightened.

Aside from the teachings that Theosophy

gives on this subject we may quote the independent opinion of one of our modern thinkers, Sir William Ramsay, who holds that the study of the history of the ancient peoples that flourished around the Mediterranean, reveals a *descent* from a higher state of civilization. All this is in harmony with the most ancient traditions of the great races of mankind, which speak of the Golden Age when humanity was ruled by gods, and that as age succeeded age they were ruled successively by demigods and the race of heroes, until finally save in rare instances their rulers were no more than themselves: weak, passionate, erring men.

There is a significant passage in one of the world's most ancient scriptures, the *Bhagavad-Gîtâ*, which shows the gradual loss of knowledge that humanity has undergone in its descent into grosser and grosser forms of living:

This exhaustless doctrine of Yoga I formerly taught unto Vaivasvata; Vaivasvata communicated it to Manu and Manu made it known unto Ikshvâku; and

THEIR DISCIPLES

being thus transmitted from one unto another it was studied by the Râjarshis, until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.— Ch. iv

And Krishna, continuing, standing as the embodiment of the divine, says further:

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.— *Ibid.*

This gives the clue to the continuance of divine knowledge and its revival from age to age.

THE EARLIEST TEACHERS OF HUMANITY

Who then were the original Teachers of humanity? For the theory that human knowledge has been evolved as previously hinted at is untenable. The most ancient teachings speak of the childhood of humani-

TEACHERS AND

ty, when the human race was, as it were, in a state of infancy, an age of innocence and sunshine and joy. In this Golden Age humanity had its Teachers, its divine Instructors who lived and taught openly. Who were they? Study Theosophy; read H. P. Blavatsky's *The Secret Doctrine*. They were beings from other and older worlds who had completed their evolution on those earlier worlds and whose duty and Karma it was to help forward the evolution of the human race on this earth.

In the same way, we are taught, those in the present humanity who will have reached to the highest point of development and knowledge that life on this earth affords, will become the guides and instructors of the humanity that shall follow ours on a new earth. This is the privilege and responsibility of knowledge — to pass it on to others. Each race and each age has had its great Teachers and at each cycle or turning-point in the world's history these have come, either openly or unseen, to guide the destinies of man-

THEIR DISCIPLES

kind. From the teachings of H. P. Blavatsky to some of her students in regard to this I have the permission of Katherine Tingley, Madame Blavatsky's successor, to quote the following:

The truths revealed to man by the 'Planetary Spirits' (the highest Kumâras, those who incarnate no longer in the universe during *this* Mahâmanvantara), who appear on earth as Avatars only at the beginning of every new human race, and at the junctions or close of the two ends of the small and great cycle — in time, as man became more animalized, were made to fade away from his memory. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, their spirit remains vivid though latent in mankind. And the full knowledge of the primitive revelation has remained always with a few Elect, and has been transmitted from that time up to the present, from one generation of Adepts to another. As the Teachers say: "This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations." . . . The mission of the Planetary Spirit is but to strike the *keynote* of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along

TEACHERS AND

the concatenation of the race to the end of the cycle, he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or the foot of the ladder of knowledge, is precisely the same: as above, so below. I have only orders to strike the *keynote* of the various esoteric truths among the learners as a body.

The vibrations of the primitive truths are what our philosophers call innate ideas.

This then, according to the Theosophical teachings, is the source from which humanity derived its earliest knowledge and also the fount from which have sprung all the great religions of the world, as well as the knowledge of astronomy and cosmogony and indeed all the sciences and arts. In the most ancient times all knowledge was sacred and was given at the time of initiation into the mysteries which were then universal. It seems strange to many that, for instance, geography was considered a sacred science. Yet a little reflexion may show that in one light it may indeed be so; and perhaps too the science of geography as we know it may

THEIR DISCIPLES

be but the outermost fringe of the real science. So too in regard to astronomy and all the other sciences. To the ancients astronomy meant much more than the cataloguing of the stars and the calculation of eclipses or even spectroscopic analysis (if they had such). It meant the study of the heavenly bodies as living conscious entities and as the abodes of entities. But as quoted above: "In course of time the mighty art was lost," and for ages humanity has been groping amid the outermost husks of material existence.

THE TESTIMONY OF THE ANCIENTS

The above statement in regard to the origin of human knowledge is amply sustained by the traditions of all ancient peoples: Egyptians, Hindûs, Chinese, American Indians and others. And in regard to these divine Instructors it will be helpful to refer to a few quotations from *The Secret Doctrine*:

When the gods are said to forsake the earth, it does not only mean the gods, protectors and instructors, but

TEACHERS AND

also the *minor* gods — the regents of the Zodiacal signs. Yet the former, as actual and existing Entities which gave birth to, nursed, and instructed mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as much as in the Hindû Gospels. Ormazd, or Ahura-Mazda, the 'Lord of Wisdom,' is the synthesis of the Amshaspends (or *Amesha Spentas* — 'Immortal Benefactors'), the "Word," however, or the *Logos* and its six highest aspects in Mazdyanism. These 'Immortal Benefactors' are described in *Zamyad yasht* as the "Amesha Spentas, the shining, having efficacious eyes, great helpful . . . imperishable and pure . . . which are *the creators and destroyers of the creatures* of Ahura-Mazda, their creators and overseers, their protectors and rulers."

— *The Secret Doctrine*, II, p. 358

The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the 'Builders' or *Fashioners*, the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.—*Ibid.*, II, p. 514

Elsewhere, H. P. Blavatsky says of these that they were

The first preceptors of mankind.

But that which is preserved in *unanimous* tradi-

THEIR DISCIPLES

tions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; . . . in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.— *Ibid.*, II, p. 194

. . . the first *divine Kings*, who are said to have “re-descended,” guided and *instructed* our Fifth Race after the last deluge.— *Ibid.*, II, p. 354

The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

. . . From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panadoros, all tell us of seven *divine* Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as ‘gods’ and Creators; then they merge in nascent man, to finally emerge as ‘divine-Kings and Rulers.’ But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris, whom they continue to adore as gods, “though they had become Princes in human form.” And he adds of Osiris-Isis . . . : “It is

TEACHERS AND

said that this Prince [Isis-Osiris] built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry."— *Ibid.*, II, pp. 365-366

Not only Herodotus — the "father of History" — tells us of the marvelous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is, indeed," as Creuzer shows: "from the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres."— *Ibid.*, II, p. 367

So, too, the traditions of the Hindûs, the Persians, and the Chinese are the same.

The book of the Chinese *Yi-King* attributes the discovery of agriculture to "the instruction given to men by celestial genii."— *Ibid.*, II, p. 374

The whole human race was at that time [of the Third Race] of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors, and their own already awakened minds.— *Ibid.*, II, p. 198

THEIR DISCIPLES

And one more extract from the same work, which is especially interesting and valuable as it gives a summary of Plato's teaching which fully corroborates the position taken:

The very unbelieving Boulanger writes (*Règne des Dieux*, Introduction):

"If one has to lend ear to traditions, . . . the latter place before the reign of kings, that of the heroes and demi-gods; and still earlier and beyond they place the marvelous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us. . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden

TEACHERS AND

age he refers to, or to that reign of gods so celebrated in ancient fables . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results [*Karma*]. Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . ."

That *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use

THEIR DISCIPLES

ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i. e., a being of a species quite different from their own and of a superior nature*. It is just what Saturn did. He loved mankind and placed to rule over it no mortal king or prince but — “Spirits and genii (*δαίμονες*) of a divine nature more excellent than that of man.”

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii, became the first shepherd and leader of men.* When the world had ceased to be so governed and the gods retired, “ferocious beasts devoured a portion of mankind.” “Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them.” (*De legibus*, I, iv,; in *Crit.* and in *Politic.*)

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

“*Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled — from other lokas (spheres) . . .*” say the Commentaries. Now:

*The Secret Doctrine explains and expounds that which Plato says, for it teaches that those ‘inventors’ were gods and demigods (*Devas* and *Rishis*) who had become — some deliberately, some forced to by Karma — incarnated in man.

TEACHERS AND

“The earliest inventions [?] of mankind are the most wonderful that the race has ever made. . . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various cereals were first developed* out of some wild grasses [?] — these are all *discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare*. They are all unknown to history — all lost in the light of an EFFULGENT DAWN.” (*Unity of Nature*, Argyll) — *The Secret Doctrine*, II, pp. 372-373

THE LIFE OF MAN AND THE LIFE OF THE RACE ANALOGOUS

We have quoted extensively as above mainly for two reasons. First, we hold this phase of the subject to be of such far-reaching importance as to demand at least the proportionate attention we have given to it in treating of the present subject; and second, because of the general lack of knowledge on the subject, as well as the absence of any satisfactory explanation of human history and the origins of civilization.

Yet in spite of the aid given to man by his

THEIR DISCIPLES

divine Instructors and their guidance and protection during the childhood of the race, evil crept in and gradually humanity at large refused to listen to its helpers and forgot the teachings. There exists an analogy between the life of a man and that of the race which will enable us to understand the latter much more completely. Just as a child in its earliest years requires the constant care and watchfulness of parents, guardians, and instructors, but growing older is left to rely more and more upon himself, his progress being dependent more and more upon self-effort, yet never without help if he will reach out his hand to grasp it; so humanity in its infancy had the constant care of the creators, builders, divine instructors and guides, known under many names; and so too after a time, after the keynote of truth had been sounded and in order that humanity might learn to stand on its own feet, these instructors and guides withdrew, leaving however their descendants and pupils, and themselves coming again as Avatars at great cyclic peri-

TEACHERS AND

ods. And so we read of the Adept-Kings of Egypt and other countries, and as said above, of the reign of the gods, then of the demi-gods and heroes, until indeed it seemed that "the mighty art was lost" and humanity had quite forgotten. The golden age gave place to the silver, followed by the bronze and last by the iron age in which we still are.

But humanity has never been forgotten by its Elder Brothers, its divine Instructors, and looking back into the very night of time one sees a mighty procession of torch-bearers lighting the pathway, speaking words of cheer, passing on the teachings, proclaiming the same message from age to age.

We cannot here do more than name a few of the great Teachers: Krishna, Gautama the Buddha, Jesus the Christ, Zoroaster, Lao Tze, Hermes, Quetzalcohuatl, Apollonius of Tyana, Pythagoras, Solon, Aeschylus, Plato, Paracelsus, Ammonius Saccas, Patanjali, Sankarâchârya, King Aśoka, and a host of others, some known, but the great majority unknown to the world today.

II

DISCIPLES AND DISCIPLESHIP

COMING down to our own times and considering now more particularly the other phase of our subject, discipleship and disciples, the distinction should be first pointed out between the use of these terms as ordinarily employed, and their deeper significance. Speaking generally, a disciple is one who learns, one who is a follower of a teacher, method, or system. Today we do not employ the term disciple so frequently, but in ordinary usage it has much the same meaning as pupil, scholar, student. It has this shade of meaning, however, which distinguishes it, that it often conveys more of the idea of devotion, loyalty to the teacher, and adherence to and acceptance of the teachings — which the other terms do not, at least so fully.

In the etymological sense of a learner, we

TEACHERS AND

are all disciples; every child who attends school, every student at the Universities, every apprentice to a trade or profession, is a disciple. So too, every one as he goes through life, to the extent that he keeps his mind open to learn by study, experience, observation, is a disciple in the great school of life. But by many the term is more particularly applied to one in respect to his faith or belief, and this possibly so because of the use of the actual word in the current translation of the books known as the New Testament. And it is doubtless because it is so used that there is attached to it in the general public mind a deeper significance. It is in fact the complement of the term Teacher, if we use the latter in its higher sense as of the great truths of life.

If we take the many passages in the New Testament where the term Disciple is employed we shall see that in general its significance is not simply that of a follower and adherent in an intellectual sense, but in an actual living sense of devotion to the Teach-

THEIR DISCIPLES

er, and embodying the precepts of the Teacher in everyday life, and in this deeper sense it is that we propose to discuss it here. In this connexion it will be of value to refer to some of the passages in which disciples are mentioned:

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you [as disciples] it is given to know the mysteries of the kingdom of heaven, but to them it is not given.— *Matthew*, xiii, 10-11

Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.— *John*, viii, 31-32

Then said Jesus unto his disciples, If any man would come after me [*i. e.*, if any man would be my disciple] let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his soul? or what shall a man give in exchange for his soul?— *Matthew*, xvi, 24 *et seq.*

And that remarkable and, usually, not understood, saying of Jesus:

TEACHERS AND

And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me.— *Matthew*, x, 36 *et seq.*

RESPONSIBILITIES OF DISCIPLESHIP

These few quotations are sufficient to show the responsibility that was laid upon the disciples of Jesus through their discipleship. Nowadays, if any professing Christian were asked if he were a disciple of Christ, his answer would doubtless be in the affirmative, and in view of his profession, have we not a right to expect to find an attempt at the fulfilment of the responsibilities of discipleship, and more especially on the part of an 'ordained' minister of the Gospel — a professed teacher, not a disciple merely — that he should be an expounder of the Christ message not only by word of mouth but by the example of his life? But to how many, if Jesus were here today, would he say as he

THEIR DISCIPLES

said of the religious teachers of his own day:

This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. . . . Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto him, Declare unto us the parable. And he said, Are ye also even yet without understanding?— *Matthew*, xv, 8 *et seq.*

Does not this give a clue to the real meaning of discipleship? a meaning that has come down from far antiquity, and which Jesus, following in the footsteps of all the World-Teachers, sought to impress upon his followers. With what measure of success, alas, the Gospels record; for in his hour of trial, "they all forsook him and fled"—all save one who, remaining behind, "denied with oaths and curses, saying, I know not the man." Yet upon this rock, this Peter—denier of his Master—the greatest religious organization in Christendom claims to have been founded. Had it not been for Paul, himself an Initiate, who accepted the teach-

TEACHERS AND

ings of the Christos and became the chief instrument in the spreading of them, the history of Christendom might have been very different. As it was, the same Peter, denier of his Master, attempted a quarrel with Paul, and from that day to this, dissensions have gone on among the professing disciples of Christ, until today at the beginning of the 20th century, after nineteen hundred years of 'Christianity,' we find it split up into over three hundred different and conflicting sects, and the 'civilized' Western world, the white races, in danger of being engulfed by materialism, animalism, and agnostic unbelief.

To realize how little the spirit of true discipleship has prevailed and how little have availed the teaching and injunctions of Jesus, we will not say among the millions of professing Christians, but among their recognised religious 'teachers' and 'guides,' it is sufficient to refer to history which records that they have not only failed in their influence over the masses to lead them to a higher and nobler life, but that again and again

THEIR DISCIPLES

they have actually incited them to strife and fomented religious wars. Truly they have verified the saying of Jesus, "I came not to send peace, but a sword." And all this in spite of the individual lives of the long line of martyrs, saints, heroes, men and women, verily among the salt of the earth, who have truly been disciples of the Christos.

If the world has as a whole progressed spiritually during the past one thousand years or more, who can say it has not been due, not to the professing teachers of Christianity, but to some inherent power working unseen in the hearts of the people, to the stirrings of their own inner but unrecognised Divinity, and to those, few or many as the case may be, who, unheralded and in secret, have remained true disciples of the unbroken line of Teachers, handing on the truths of life to others and again to others down the ages? As examples of such were and are the true Rosicrucians — not those who proclaim themselves as such, or whose secrets certain writers profess to reveal,—

TEACHERS AND

but who are, as William Q. Judge says:

servants of the great Teachers, who are working for the race in their various ways and places, unknown and unheralded. The imitators may be well-meaning and sincere, but they are only copies or imitations. The real 'Rosicrucian' does not tell about it.

The book-learned Rosicrucianism

being merely theoretical — and not complete — leads not to the real fountain nor to practical realization.

THE DISCIPLE'S FIRST DUTIES

Another phase of discipleship may be seen in the relation that existed between some of the great painters of medieval times and their pupils, and in lesser degree in the apprenticeship to the different guilds. It is related that if one wished to become a pupil of one of the great painters, aside from evidence of talent which it is supposed he would be required to show, he had to prove his worthiness in other ways before receiving any direct instruction. He was given various duties in the studio, such as the grinding of colors,

THEIR DISCIPLES

cleaning of brushes, running errands and other little menial services; and although perhaps for months not otherwise noticed by his master, yet he had the privilege of watching him at his work. This was his first lesson, and it rested with him to show whether he profited by it or not — to show whether there was the making of an artist in him, whether he had the enthusiasm and the real love of art to carry him beyond what the vulgar or the unthinking might call drudgery to the accomplishment of his hopes. He had to show himself proficient in *service*, and then it rested with him to show his ability by himself working at his art at times when not engaged in his duties. Happy and fortunate then if he received a criticism from his master and perhaps a suggestion or other instruction.

It is not our purpose to discuss the merits or demerits of this method, but merely to call attention to one phase of discipleship which it illustrates. *To a disciple no service is counted as drudgery; indeed if it were so*

TEACHERS AND

considered, that would to that extent constitute failure to stand one of the first tests.

In one of the greatest secret Orders of modern times, which though apparently asleep and apathetic to the deeper purposes and significance of its 'work' and symbolism, still has potentially a vast power, another phase of discipleship is shown. On being admitted into this Order the two great lessons which are impressed upon the apprentice as the object of his entrance into the Order, are self-conquest and the building of character. Here again in the very name of this first step, that of 'apprentice,' the great lesson of service and willing obedience is inculcated. If it were insisted that before he were permitted to take the next step the apprentice become proficient in his first tasks, *i. e.*, in learning and applying these preliminary lessons to his life and conduct, learning obedience and the meaning of service, acquiring self-control, once more this ancient Order might become an active factor in the upbuilding of the world's inner life. But nowadays, unfortu-

THEIR DISCIPLES

nately, there appears to be lacking both the patience and the thoroughness to do this, and the main object with many of the Lodges of the Order appears to be to enlarge their membership as much as possible, and to confer as many degrees as possible, the main mark of proficiency in preceding degrees being mainly that of memory, and to have the reputation of good-fellowship and sociability — seemingly forgetful, if not ignorant, of the purposes for which the Order was founded.

WHERE ARE THE DISCIPLES OF TODAY?

We have already spoken of the present time as a turning-point in human progress, and of the juncture of the small and great cycles when the keynote of Truth is sounded for the new age. We have stated too that at times of crisis in the world's spiritual life there comes again one of the great Teachers and Helpers. But what can the Teacher do if there are not those ready to carry his mes-

TEACHERS AND

sage out to others? What can the General do without the army and, between himself and the rank and file of the army, those who can be entrusted with duties of varying responsibility? The words of the Nazarene may well be repeated today:

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the lord of the harvest, that he send forth laborers into his harvest.

The need for an awakening is urgently at hand; on all sides the enemies of man's soul and true human progress are stirring themselves as though for a life and death struggle, the outcome of which will determine the freedom or slavery of Humanity throughout the cycle. And one of the gravest questions which the thinking world has to face is that of Discipleship. Where are the disciples of today?

Teachers have never been lacking, though unknown to the mass of the people; but their work can avail but little unless the disciples are ready, indeed we may say unless there are disciples first of all. So today

THEIR DISCIPLES

neither the Teacher nor the teaching is lacking; are the disciples ready? are there those who are ready and willing to take up the duties of discipleship — willing to serve in the great Cause of Humanity, willing to become apprentices in the great school of life?

FALSE TEACHERS

One of the signs of the crisis in moral and spiritual life with which Humanity is now face to face is to be seen (1) in the degradation which the noblest of all callings, that of Teacher, has suffered from those who, especially during the past few decades, have used it for their own ends and for the deluding of the people; and (2) in a lack of appreciation of the meaning of discipleship, and in the consequent lack of true disciples. Today the world is teeming with false teachers, crying out, Lo here is Christ! or lo there! lo here is knowledge and the secret of power, here is success! crying out, advertising themselves as teachers, willing to sell their 'know-

TEACHERS AND

ledge' for a price, offering to confer power on their disciples and to teach them the secret of success, for a fee or at the price of a book, or with the promise of power.

Some of these self-advertised teachers are so subtle in their appeals, so plausible in their statements and avowedly so disinterested in *your* welfare, that unless indeed there is discrimination and true disinterestedness in *your* heart, a seeking for the truth and the light for the sake of your suffering fellow-man — the danger of being led astray and becoming a victim is great, so tempting is the lure of obtaining something for nothing, or at least for so very little, so tempting is the lure of gaining knowledge which, it is said, will give a man power over his fellow-men, and so subtly entrenched is selfishness and the desire for self-benefit in the hearts of all.

Perchance it may be asked why is reference made to these false teachers and false systems, and it will be well to state the reason. These false systems are the very

THEIR DISCIPLES

antithesis of the true, and those back of them, advertising them, professing to be teachers, seek followers, that is, disciples. We may at all times learn much from the study of contrasts, and, in our search for Wisdom, although the positive direction, following which we may enter on the Path, is truly of greatest importance and should come first, fortunate is he who is forewarned regarding the pitfalls and the false signposts that he must inevitably meet.

H. P. BLAVATSKY'S WARNING

One of the greatest enticements offered by false teachers is the possession of power, the development of inner senses; something is offered to the disciple which will immediately or with very little effort — so it is said or implied — place him above his fellows; he is to be taught Occultism or Yoga; to have degrees conferred upon him and, as above said, usually he may obtain all this for a fee.

Today psychism is in the air; on all sides

TEACHERS AND

we hear of the development of abnormal powers. Beginning with a few isolated instances some fifty or more years ago and increasing with every decade, the last ten years have seen an enormous increase in the number of those whose psychic senses are to some degree developed. Often the degree of development is but very slight, and more often than not the exercise of these inner senses and powers is under little or no control by those who unfortunately possess them. I say unfortunately, for it is a misfortune if with their possession there is not also purity of life, and the knowledge and the power to control and to use them rightly.

The idea is held by many and is fostered by false teachers, that these powers are spiritual. *No greater mistake could be made. It is one of the baits held out to catch the unwary.* But true spirituality does not lie that way. How different was the teaching of H. P. Blavatsky, and of her successors, William Q. Judge and Katherine Tingley. Madame Blavatsky wrote in 1888:

THEIR DISCIPLES

It must be remembered that the [Theosophical] Society was not founded as a nursery for forcing a supply of occultists — as a factory for the manufacture of adepts. It was intended to stem the current of materialism. . . . It has to guide the spiritual awakening that has now begun and not to pander to psychic cravings, which are but another form of materialism.

“Light and darkness are the world’s eternal ways,” says the *Bhagavad-Gîtâ*, and these two ways lie ever before man. He has his choice and may take either one. *And even after, as a disciple, he has chosen which of these he will follow, again and again must he decide whether he will continue in the path or forsake it.*

Since the earliest ages there have been found those who for power or gain or from ambition have sought to keep their fellows enslaved.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.— *Jeremiah*, v, 31

And there have always been those

Which say to the seers, See not; and to the prophets,

TEACHERS AND

Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.— *Isaiah*, xxx, 10

False teachers and false disciples, how many of both are there today!

All these are lures for the one awaking to the possibilities of discipleship. Shall he accept the offer of power and knowledge at the seeming cost of so little effort? Shall he take the fruit that looks so tempting, feeding his vanity, his ambition, that will enable him to play on the weaknesses of his fellow-men? But what of the ultimate cost? What of the ultimate slavery to the dark powers of his lower nature? In other words, shall he seek for power for himself and become enslaved or shall he follow the path of self-conquest and service "that leads to the heart of the universe," and thereby gain freedom and power to bless and serve humanity?

EACH ONE IS RESPONSIBLE

You yourself, dear reader, may feel secure in the knowledge you possess, against any

THEIR DISCIPLES

allurements held out by false teachers, but it is not to you only that these words are addressed. Look around you, look in the daily papers, in the magazines, in books; look at some of the reputed savants of today, our scientific men, dealing in necromancy, in the worship and evocation of the dead; some of them discussing, nay advocating and practising, *the benumbing and killing of man's free will, whereby alone — no matter how low he may have fallen — he can be saved, and by means of hypnotism, the interposition of another's dominating will, killing the very soul of man, making of him an automaton instead.* Or read the advertisements of so-called institutes and colleges professing to have some secret to impart and, strange to say, so great is their solicitude for their prospective disciples and for the "welfare of humanity," that they not only *profess* to offer this secret free, but go to great expense to notify the public by means of long advertisements.

"Am I my brother's keeper?" All this may be no lure for you, but it may be for a

TEACHERS AND

weaker brother or sister; and do you never think of setting the weight of your thought and influence against the psychological lure of these things? Was ever anything gained without sacrifice, ever anything given for no price paid? Is it in nature's law that it should be so? Ah! you remember that beautiful passage in *Isaiah*, that appeal of the prophet to his people:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?

And it is true that spiritual truths can never be bought for money, nor will ever any such price be accepted for them; but for all that, paradoxical as it may seem, the price must be paid — the sacrifice must be made — the sacrifice of the lower to the higher. And the price — that of self-conquest, self-purification. *

But what do we see, out in the world to-

THEIR DISCIPLES

day? A grievous and sad thing: the name of the spirit and so-called spiritual things, and the name of the Christ, prostituted for money; and in the name of the Christ—that Christ who said, “Come unto me all ye that labor and are heavy laden, and I will give you rest”—in his name a denial is made of the world’s pain and sorrow, that it does not exist; and all over the land and in many countries the people flock to the churches where this lie is taught, and where escape from non-existent pain is held to be the chiefest good, and physical well-being the highest ideal. And the teachers and readers and healers wax fat and enjoy the flesh-pots of Egypt, for many are their disciples.

Is there no test, no sign, you ask, by which the false teacher may be recognised? Yes, there are several, and one may be fittingly mentioned here. In the words of Jesus, “The hireling careth not for the sheep.” Yet did not Jesus say, “The laborer is worthy of his hire”? Yes, but do not forget that he clearly defined what

TEACHERS AND

he meant by "hire." Read the context:

Carry no purse, no wallet, no shoes . . . and in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.— *Luke*, x, 4 *et seq.*

Not a word about receiving money, or a stipend; and though Jesus said, "and heal the sick that are therein" (in the city) not a word did he say about charging or receiving payment for the same. But on the contrary, if we turn to *Micah*, iii, 10-11, we read:

They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

Surely no clearer words are needed on this point and surely they ought to be conclusive to anyone who accepts the Bible as the Word of God and as the guide of spiritual life. But this teaching, this test both of teachers and disciples, is far more ancient than any biblical records, and belongs to the remotest an-

THEIR DISCIPLES

tiquity; no question of money or payment or personal reward or recompense in any form was ever permitted to enter into the relation between teacher and disciple. As H. P. Blavatsky once said, when offered money for her teachings: "I did not so receive it, and I will not so impart it."

A GREAT TEACHER

But there are others who claim to be teachers, who even publicly proclaim themselves as 'initiates,' whose feet have been within the outer portals and almost on the threshold of the Sacred Temple of Divine Wisdom, who have been privileged — ah! how great the privilege — in being permitted the opportunity of enrolling themselves as disciples of Theosophy and of that great Teacher of this modern age, H. P. Blavatsky, but who, some for one cause, some for another, whether ambition, unwillingness to face and conquer themselves, or to accept the discipline of discipleship, to fulfil the service

TEACHERS AND

of apprenticeship, or for some other failing, cut themselves off from the heart of the Movement founded by her; and though they may use the names of Theosophy and the Theosophical Society, they cannot escape the one unfailing test by which all are judged by the Law, and "by their fruits" do they make themselves known. Of these there have been some who — whatever may be their public utterances — have sought to belittle their Teacher, H. P. Blavatsky, and have cast mud at her; who bitterly attacked William Q. Judge, H. P. Blavatsky's successor, making outrageous and baseless charges against his honor and integrity, seeking to drive him from his post, and this in face of what H. P. Blavatsky herself said regarding William Q. Judge.

A TRUE DISCIPLE

In a letter sent by her to the Second American Convention, held at Chicago, April 1888, H. P. Blavatsky wrote:

THEIR DISCIPLES

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society: In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society, and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

Further, H. P. Blavatsky, in December of the same year, wrote the following:

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U. S. A., in virtue of his character of a

TEACHERS AND

chela [disciple] of thirteen years' standing and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of the said Section and myself, and to him full faith, confidence, and credit in that regard are to be given.

And as if in prophetic anticipation of the outrageous attack upon him and the bitter onslaughts of ambition against his position so faithfully held by him, H. P. Blavatsky, on October 23, 1889, wrote:

The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans.

Yet within a few short years, utterly regardless of the privilege of working side by side with this true disciple, the one who should have been his co-worker brought false charges against him and sought to force him to resign.

In the life of William Q. Judge we have an example of a true Disciple and of a true Teacher. It is perhaps fitting here to make a

THEIR DISCIPLES

brief reference to the relation which H. P. Blavatsky held to the Theosophical Society, for among those who accepted teaching at her hands, and to whom she gave the opportunity of becoming disciples, there were some who, as previously said, sought to belittle her and her position after she had passed away, who sought to make it appear that she had only a secondary place in the foundation of the Society. Let any student ask himself, Through whom were the teachings known as Theosophy made known to the world? Who was the central figure around whom gathered those who assisted in the formation of the Theosophical Society in New York in 1875? Madame Blavatsky held no outer official position except that of Corresponding Secretary. She did not ask nor need to be regarded as a figure-head; she did not demand nor require public recognition; but it is the duty as well as the privilege of all her faithful disciples to accord to her that recognition which is her due, and so to proclaim her and her work to the world. For although she did not

TEACHERS AND

hold any outer official position except as just stated, she nevertheless held the highest authority, the only real authority, which comes of wisdom and power, the authority of Teacher and Leader, the real head, heart, and inspiration of the whole Theosophical Movement. It was through her that the teachings of Theosophy were given to the world, and without her the Theosophical Movement could not have been. She was also the founder of the Esoteric Section, and Teacher and Head, so recognised by all her students, members of that section.

Now this Section was founded by H. P. Blavatsky on the suggestion and at the request of William Q. Judge, and the latter at the request of his Teacher, H. P. Blavatsky, wrote out the rules which were approved without change by H. P. Blavatsky. We have seen from her own words in what manner she regarded him — “her only Friend,” as she afterwards wrote to him — and he was the only one of all her disciples of whom she did not require a pledge in the Esoteric Sec-

THEIR DISCIPLES

tion, for as she herself said, he had years before been pledged and accepted as a disciple of Those who were her own Teachers; but of all others she required a pledge. Yet when H. P. Blavatsky had passed away, and William Q. Judge stood as Teacher in her place, the one who most bitterly attacked him, who was the chief instigator in the attack, was one of those pledged "disciples" of H. P. Blavatsky, and not only attacked him but made the same attack upon H. P. Blavatsky, her Teacher.

We do not regard H. P. Blavatsky as infallible, and she herself would have been the first to repudiate any such view regarding herself; but to express it in the mildest terms, it were indeed arrogant presumption on the part of one of her disciples to accuse H. P. Blavatsky of having been mistaken in her estimate of William Q. Judge; yet this is what a certain Englishwoman, Mrs. Annie Besant, the chief persecutor of William Q. Judge, has presumed to do; and as if to palliate what she so outrageously accused him

TEACHERS AND

of doing, she makes the same baseless and utterly false charge against her own Teacher.

“MANY ARE CALLED, BUT FEW
ARE CHOSEN”

How true it is that in Discipleship, “many are called”—offer themselves, we may say—“but few are chosen”; and not one of those who have accepted H. P. Blavatsky as their Teacher and been privileged to enroll themselves as her disciples can rightfully plead ignorance of the meaning of the first steps in discipleship and its preliminary responsibilities. And the same is true of those who have enrolled themselves under William Q. Judge and Katherine Tingley. The choice as a disciple was made with open eyes, and full responsibility rests on those who have proved themselves unfaithful.

For themselves as individuals we would have nothing to say and naught but pity. Some few there have been who finding themselves unable to fulfil the duties of disciple-

THEIR DISCIPLES

ship have drifted back into the maelstrom of the world's life; to these we do not refer; but in defense of the principles and the sacred name of Theosophy we cannot pass by those who appear before the public misusing the names of Theosophy and the Theosophical Society, calling themselves not disciples merely, but professing to be Teachers, 'Initiates,' 'Occultists,' and by their misrepresentations causing confusion in the public mind. And no one today who is interested in Theosophy can put these things aside or say that these things do not concern him. The disciple of Theosophy cannot say, "I will accept the teaching and not care through whom I receive it, all I care for is the Truth" — for knowledge of the Truth demands recognition where recognition is due; it demands and includes discrimination and insight into human character.

For while it is true that one may hear words of wisdom from the lips of a fool, or from one who is unfaithful, yet to accept all such a one may say on the strength of one

TEACHERS AND

wise statement that may have appealed to us or helped us to solve a problem, would be of itself folly and un wisdom. No, when as disciples we seek for truth, we must have regard to the channel through whom that truth has come. We cannot accept Theosophy and at the same time be indifferent to or reject H. P. Blavatsky through whom Theosophy in these days has been given again to the world; we cannot reject her words in regard to William Q. Judge; nor can we reject her successors, William Q. Judge and Katherine Tingley, who by their lives, their teaching and example have led us still farther along the same pathway. Verily there is a great responsibility and trust laid upon the disciples of Theosophy in this respect, and furthermore a responsibility to the public to warn them against false teachers.

WHAT DOES IT MEAN TO BE A DISCIPLE?

The distinction must be drawn between a mere student and a disciple. The motives

THEIR DISCIPLES

that prompt one to take up a study of Theosophy, just as of any other subject, may be many and various. It may be curiosity, desire to know for the sake of knowing from a mere intellectual standpoint; it may be a selfish or ambitious motive; or it may be to search for the truth and to help others. If the last named, then indeed the student has taken, perhaps unconsciously to himself, the first step in true discipleship, and towards a deeper knowledge of life and its mysteries than can ever be approached from a mere intellectual standpoint. This is indeed the supreme test, for what the Christ said, "Whoso will do the will of the Father [the Divine Higher Self in every man] shall know of the doctrine," is held in Theosophy to be a statement of absolute fact.

Possession of knowledge does not imply discipleship. William Q. Judge has said:

It is one thing to have the knowledge which disciples have; it is quite another thing to be a disciple. The possession of the former does not imply the latter.

To be a disciple means not merely know-

TEACHERS AND

ledge, and not knowledge primarily, though that is indispensable, but a living of the life in conformity with that knowledge, and with the highest promptings of the heart and, as one comes to know them, with the ideals which the teachings make known.

In a little book, *The Voice of the Silence* — “Chosen Fragments from the ‘Book of the Golden Precepts,’ for the daily use of Disciples,” — translated and annotated by H. P. Blavatsky, the first and second steps are stated as follows:

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

And in the preliminary instructions which she gave to those who sought to take upon themselves the duties and responsibilities of discipleship, she quoted the words of her own Teacher as follows:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a

THEIR DISCIPLES

willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (Gupta-Vidyâ) depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.

THE RELATION BETWEEN TEACHER AND DISCIPLE

The relation between Teacher and disciple in the days of antiquity was most sacred — the most sacred of all ties. In one of the most ancient writings it is said:

To the earnest Disciple his Teacher takes the place of Father and Mother. For whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties for the acquisition of the Eternal Wisdom.

It should be clearly understood that these inner faculties do not mean psychic powers, but faculties of heart and mind that unfold

TEACHERS AND

as the true disciple's life is lived. And the Nazarene Initiate said:

Except ye be born again, ye cannot be my disciple.
. . . Except ye become as little children ye cannot enter the kingdom of heaven.

Perfect trust and confidence in the Teacher are as necessary on the part of the disciple as on the part of the child for his parents. We know the latter should exist and does exist in homes filled with the sunshine of pure affection, and where parents realize the sacredness of their responsibility and live their lives on the highest lines. And such feelings of trust and confidence on the part of the earnest disciple for his Teacher are as natural as those of the child for his father and mother — they are the expression of the reality of the tie that binds Teacher and disciple together.

GREAT SEATS OF LEARNING

No treatment, however brief, of so important a subject would be complete, unless

THEIR DISCIPLES

mention were made of the great centers of learning which from the remotest times have existed here and there in the world. It is not intended to speak now of the great Universities that have sprung up in historical times, such as those of Paris, Oxford, Cambridge, Heidelberg, Vienna, and the more modern ones in Europe and America, all of which play so important a part in the intellectual life of the people. But there were others of greater antiquity which had more far-reaching effect because of the greater knowledge possessed of life and its purposes. Some of these belong partly to the historical period, but of others we have only tradition. They were the schools of the Mysteries — Eleusis in Greece, and the schools in Egypt, in India, Persia, China, Ireland, and other ancient countries.

It will be remembered that Jesus *went to Egypt*, and Solon also and others of the wisest of the Greeks; Pythagoras is said to have journeyed to India, Aeschylus and Plato were Initiates of the Mysteries of

TEACHERS AND

Eleusis. In these and other lands were centers of sacred learning, schools of the Mysteries, of Magic* in its true sense of 'hidden Wisdom.' Some of these 'schools,' as for instance, Eleusis, are known to modern 'scholars' only in the days of their profanation and degradation, yet the greatest of the ancients speak with reverence of the purity of the ancient wisdom there imparted.

Has earth then its sacred spots? Ancient tradition says so, and modern Theosophy declares it to be true, and that one day they will be known and resorted to again.

*Regarding this word *magic*, H. P. Blavatsky says the following: "Magic, *Magia*, means, in its spiritual, secret sense, the 'Great Life,' or divine life *in spirit*. The root is *magh*, as seen in the Sanskrit *mahat*, Zend *maz*, Greek *megas*, and Latin *magnus*, all signifying 'great.' " The study of Magic, therefore, in its true sense is the study of the great spiritual life of the Universe and man; for the latter is the key to the former. The ancient schools of Magic were schools of spiritual instruction and had naught to do with what today are known as magical or "occult" arts. "That which was then termed Magic," she further says, "we now call *Theosophia*, or *Divine Wisdom, Power, and Knowledge*."

THEIR DISCIPLES

THE SCHOOL OF ANTIQUITY AT POINT LOMA

One such sacred spot is Lomaland, Point Loma, in sunny California, on the shores of the vast Pacific Ocean, and tradition has it that untold ages ago on its crest were temples and schools. Years ago H. P. Blavatsky declared that a Great Seat of Learning would be founded in the West, and Katherine Tingley in her childhood foresaw the white-domed City of Learning, and now as successor to H. P. Blavatsky and William Q. Judge has made it an actual fact. For here on Point Loma, one of the oldest lands above the ocean, Katherine Tingley has established "The School of Antiquity" which, although American in center, is international in character, and is, to quote her own words:

a temple of living light, lighting up the dark places of the earth.

Through this School and its branches the children of the race will be taught the laws of physical life, and the laws of physical, moral, and mental health and spiritual unfoldment. They will learn to live in

TEACHERS AND THEIR DISCIPLES

harmony with nature. They will become compassionate lovers of all that breathes; they will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.

As branches of this great School, the Râja-Yoga College and Academy of Point Loma have been established by Katherine Tingley; and these will be followed by others in other lands. In these are and will be taught the first steps of the true knowledge of life. Truly are the Râja-Yoga pupils apprentices in the Science of Life, learning the first lessons of discipleship; not merely intellectual lessons, but lessons in right living, knowledge of human nature, human motives and character — the perfect balance of all the faculties, physical, mental, moral, and spiritual. They are young disciples of Râja-Yoga, apprentices in the Royal Science, the Kingly Union.

There is No Religion Higher than Truth

The Universal Brotherhood and Theosophical Society

Established for the benefit of the people of the earth and all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress. To all sincere lovers of truth, and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

Do not fail to profit by the following:

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications, also by lecturing throughout the country. Without being in any way connected with the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, in many cases they permit it to be inferred that they are, thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

The International Brotherhood League

Founded in 1897 by Katherine Tingley

ITS OBJECTS ARE:

1. To help men and women to realize the nobility of their calling and their true position in life.

2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.

3. To ameliorate the condition of unfortunate women, and assist them to a higher life.

4. To assist those who are, or have been, in prisons to establish themselves in honorable positions in life.

5. To abolish capital punishment.

6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.

7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

For further information regarding the above Notices, address

KATHERINE TINGLEY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS

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